



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

which the expository preacher may avail himself. Then the doctrine of Paul's epistles, when unfolded in expository discourses, with all the warmth and all the accessories found in the apostle's language, will be profoundly impressive, and wonderfully attractive and popular. The multitude longs for doctrine, if it can be presented as Christ and the apostles presented it.

6. Your sixth inquiry is whether there are any special reasons why expository preaching should be made specially prominent at the present day.

Expository preaching is always in demand, and, when carefully prepared, is always effective. It is a method of preaching which especially honors the Scriptures. It powerfully impresses men, because it urges upon their attention not man's word, but God's. We live at a time when the attention of men is being specially turned to the Bible; when, too, Sunday schools and Bible-classes are being greatly multiplied; and they demand intelligent, competent teachers of the Scriptures. Moreover, many have become dissatisfied with their old creeds, and are turning to the New Testament with the inquiry whether these creeds are a fit and just expression of the teachings of Christ and the apostles. All these varied and important interests demand men in our pulpits who are able to expound popularly, truthfully and fearlessly, the whole Bible. And if, in any degree, popular interest in preaching has declined, a generation of earnest, scholarly expository preachers would not only revive it, but kindle it to an intensity hitherto unknown.

I have tried briefly to answer your questions, but am fully aware that what I have said is in no sense a discussion of this very important subject. It demands, in all of its relations, the broadest and most thorough elucidation.

Morgan Park, Ill.

General Notes and Notices.

Professor Dillman of Berlin has in hand a commentary on Isaiah, which will appear within a few weeks. It will, doubtless, be marked by all the well-known, sober, critical and thorough-going scholarship of the author of the commentaries on the Pentateuch.

The Quarterly Statement of the Palestine Exploration Fund for April contains a paper on the Syriac dialect of a village not one hundred and fifty miles away from Nazareth. Mr. J. F. Black, the writer, finds this dialect to be a certain strange revival of the Aramaic which Christ spoke.

Among other changes marking progress in our educational institutions, it may be noted that a Professorship of the English Bible and of Semitic History has been established in Dickinson College, Carlisle, Pa. The first incumbent of the chair is Professor Robert W. Rogers of Haverford College. At the recent commencement exercises of Lane Theological Seminary it was announced that Mr. James A. Craig, Ph. D., who has been instructor in Hebrew in that

institution, has been made Adjunct Professor in the same department. The Rev. Prof. Henry P. Smith, an article from whose pen appears in this number of the *STUDENT*, is at the head of the Semitic Department in Lane Seminary.

Professor Sayce, in a letter from Egypt to the *Academy* of April 19th, writes that he has made another examination of one of the letters from southern Palestine contained in the Tel-el-Amarna collection, in which mention is made of the cities of Keilah, Kirjath and what he had read doubtfully Ururusi. He found on this second examination what he had already conjectured from the copy which he had made, that the last-named city was really Urusalim, or Jerusalem. This interesting fact, if it proves to be finally established, seems to show "that the city of Jerusalem already existed under this familiar name in the 15th century B. C. It was at that time a garrison of the Egyptian king."

Pen and press are proving to be powerful agents in arousing a new intellectual life in the stagnant civilization of the East. The Beirut press of the Presbyterian Mission in Syria has enriched Arabic literature during the year 1888 alone by nearly 29,000,000 pages. Of these 18,045,000 have been pages of Scriptures, the number of volumes of Scripture sent out being 26,848. The *Catalogue Special* of the Catholic press of Beirut, recently issued, is a revelation to Western scholars as to the amount of work done in Arabic literature by the Jesuit fathers. They do not confine themselves by any means to mission literature, but by the publication of masterly books in lexicography, grammar, and texts, especially in the shape of chrestomathies, have done a great work for the Arabic letters. The catalogue gives a description of no fewer than 453 separate publications, many of them large and consisting of several volumes. As many as twelve new works are in press. Nor are the Mohammedans slow in this literary movement. During the three months from July to September, 1889, the officially reported publications in Constantinople were 143 Turkish works, 3 Arabic, 2 Hebrew, 37 Armenian, 23 Neo-Greek, 4 Bulgarian, 4 Servian, 4 French, and 2 Italian. The presses of Cairo are especially active in turning out works of vast importance for the Orientalist. Various editions of the great Turkish dictionary, the *Kamus*, and the Arabic *Gauhari* have been issued. The latest addition of this character is the *Tag-al-arus*, the great dictionary of classical Arabic. Seven volumes have appeared in rapid succession, and the last three will be out soon, the whole to cost between thirty and forty dollars. Newspaperdom has also become a power in the land. Beirut alone publishes eight Arabic political and four literary and religious periodicals, some Christian and some Mohammedan, Damascus has one paper, Aleppo one, Jerusalem two, both in Hebrew, Baghdad two, Diarbekr one. The majority of these are weekly, although a few are semi-weekly, and one of them a literary monthly. A number are political and official in character, while those under Christian control are in the interest of the mission cause. Several are old publications. "The Fruits of the Sciences," a Mohammedan weekly of Beirut, is sixteen years old; "The Messenger," the Jesuit organ, is twenty-one; "The Advance," organ of the Orthodox Greek, is seventeen; "The Lamp," organ of the Maronites, is eleven; "The Shining Morning Star," the Sunday-school paper of the Protestants, is eleven.